

MINUTES

OF THE

SIXTH ANNUAL SESSION

OF THE

NEW RIVER BAPTIST ASSOCIATION,

HELD WITH

SHEPHERD BAPTIST CHURCH, FAYETTE CO., ALA,

September 9th to 12th, 1876.

The next Session to be held with Mt. Olive Church, Fayette County, Ala., commencing on Saturday before the 2nd Sabbath in September, 1877.

FAYETTE C. H., ALA:
PRINTED AT THE "GAZETTE" JOB OFFICE,
By W. S. Persinger.

1876.

MINUTES.

SATURDAY, SEPTEMBER 9th, 1876.

1. According to appointment, the Introductory Sermon to the Sixth Annual Session of the New River Baptist Association was delivered by Elder B. V. Shirley to a large concourse of people, from the text, "My kingdom is not of this world," in which the nature and object of the church was ably set forth.

2. After a short recess, the messengers and delegates assembled in the meeting-house of Shepherd church. The former Clerk being absent, A. M. Nuckols was elected temporary Clerk. The former Moderator, Elder B. V. Shirley, acting as Moderator, after prayer, proceeded to organize the body by calling for, receiving and reading the letters from the different churches, and enrolled names of delegates.

3. After enrolling names of delegates, proceeded to elect Moderator and Clerk: Elder J. B. Huckabee Moderator, A. M. Nuckols Clerk.

4. Invited visiting ministers to seats.

5. The Moderator appointed the following committees:

Preaching—D G Kirkland, M Shirey and delegates of Shepherd church.

Documents—G. W. Gravlee, J. E. Bell, E. T. Aikin, and by motion, the Moderator and Clerk were added.

Arrangement—J. E. Bell, J. B. Ferguson and J. M. Span.

Temperance—J. C. Jones, A. A. Smith, P. M. Newton.

Finance—M. C. Bowling, S. Hollingsworth and S. Appling.

Circular Letter—B. V. Shirley, A. M. Nuckols and F. M. Cain.

Nominations—W. B. Taylor, Wm. Kirkland and J. H. Wade.

6. Report of committee on preaching: Elder E. T. Aikin to preach to-night, followed by J. B. Ferguson; prayer-meeting at 9 o'clock to morrow, conducted by A. A. Smith.

7. Adjourned to meet at 8½ o'clock Monday morning. Prayer by Elder B. V. Shirley.

SUNDAY, SEPTEMBER 10th.

8. The services were conducted at 9 o'clock by brother A. A. Smith, according to appointment of committee. Elder J. B. Huckabee preached at 11 o'clock, according to previous appointment, to a very large and attentive congregation, from Romans, 10: 13, 14, and part of 15: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" The discourse was able, pointed, and it is to be hoped made a lasting impression for good in the direction of missions. After the sermon, a collection was taken up in cash and pledges to the amount of \$63. Elder L. B. Harbin preached at 2 o'clock p. m. from I Timothy, part of 12th verse, 6th chapter. Brother Jack Brown, of Tuskaloosa, preached at night.

MONDAY, SEPTEMBER 11th.

9. Met at the appointed hour; prayer by Eld J B Ferguson.

10. Report of Committee on arrangements, adopted:

1st. Read the Constitution, Articles of Faith and Rules of Decorum. 2d, call names of delegates and mark absentees. 3d, call for correspondence. 4th, return correspondence. 5th, call for report of Com-

mittee on Documents. 6th, call for report of Committee on Circular Letter. 7th, call for report of district meetings. 8th, call for report of Committee on Nominations. 9th, call for report of Committee on Temperance. 10th, call for report of Executive Committee. 11th, call for and adopt some plan by which the Home Mission Work may be made more successful. 12th, call for report of Sabbath School Board. 13th, call for report of Treasurer. 14th, Appoint a Treasurer. 15th, call for report of Committee on Finance. 16th, call for miscellaneous business.

11. Read Constitution, Articles of Faith and Rules of Decorum.

12. Called names of delegates and marked absentees.

13. Called for correspondence. Elder L. B. Harbin from North River Association made a verbal report, having no letter. Bro. Thos. Smith from Tuscaloosa. The Moderator extended the right hand of fellowship and invited them to seats.

14. Returned correspondence as last year, and by motion Bro. J. E. Bell was re-appointed to prepare the corresponding letters.

15. Called for report of committee of Documents, adopted:

Your Committee on Documents report as follows: We have carefully examined all the documents placed in our hands, and we find the following queries: 1st, query from Philadelphia and Macedonia churches, viz, "Which are missionary Baptist churches and which are anti-missionary?" 2d, From Mt. Olive: "How shall we receive members coming from anti-missionary Baptist churches?" 3d, from Mt. Joy and Harmony Grove churches: "Has a member of a Baptist church a right to make or second motions, or to vote in the transaction of business in a church from which he holds a letter of dismissal?" We respectfully recommend the discussion of and answers to the foregoing queries by the Association. We also find a request from Mt. Lebanon church, to change the time of meeting to the 2nd Sabbath in October, which we respectfully submit for the consideration of the Association. Respectfully, G. W. GRAYLEE, Chm,

16. The 1st Query was then discussed by Elders L B Harbin, B V Shirley and others, and answered by a vote of the Association thus: Those churches that hold Antinomian doctrine and hence reject and oppose all benevolent institutions and missionary work at home and abroad, are anti-missionary. Missionary Baptist churches are those that accept and employ all scriptural means for the spread of the gospel, at home and abroad. **The 2nd Query**, after being discussed by Elders E. T. Aikin, J. E. Bell, and others, was answered thus:—We think it best not to make a rule for receiving by letter, but in view of difficulties which might arise under various circumstances, we deem it prudent to leave this matter, in all cases, to the decision of individual churches. **The 3rd Query**, after being discussed by Elders J. B. Ferguson, G. W. Graylee, and others, was answered thus: We think it is not advisable for them to do so, since it is contrary to good order.

Adjourned one hour.

Afternoon session was opened with prayer by Elder J. E. Bell.

The first business was the request of Mt. Lebanon church for a change of the time of the meeting of the Association to the 2d Sunday in October. The Association refused to change the time.

17. Report of committee on Circular Letter, adopted:

We your Committee on Circular Letter beg leave to submit the following: We have carefully examined the Circular Letter, and recommend its reading, adoption and printing in our minutes.

B. V. SHIRLEY, Chairman.

18. Called for report of District Meetings, adopted :

First District—Meeting to be held with Fayetteville Baptist church, to commence Friday before the first Lord's day in August, 1877. Introductory sermon by Elder J. C. Jones; T. J. Fowler, alternate. Subject for discussion Saturday morning, "Monthly meetings against weekly meetings"; opened by brothers W B Melton and Thos Goodwin. Saturday evening, "Who are proper subjects of baptism, and who may properly partake of the Lord's supper"; opened by Ira Griffin and E G Horn. *Second District*—The Association to be held with Mt. Olive church. The second district meeting to be held with Union church, to commence Friday before the 3rd Sunday in August, 1877. Elder J B Ferguson to preach the introductory sermon. Elder W L Jones to preach Sunday at 11 o'clock A. M. Subjects to be written on and read Friday evening: 1st, I John 14: 2: "In my Father's house are many mansions;" J W McDonald to write. 2nd, I John 2: 4:—"He that saith I know him and keepeth not his commandments," etc; W T Baker to write. 3rd, Matthew 5: 25: "Agree with thine adversary quickly," etc; A J Reeves to write. 4th, Matthew 16: 18: "Thou art Peter," etc; M C Bowling to write. Query for Saturday morning, Acts 19: 5: "When they heard this they were baptized," etc; opened by J H Wade and J T Chambless. Query for Saturday evening, Who are proper subjects for communion? opened by J M Dodson and W F Baker. ELDER J. B. HUCKABEE, Moderator.

M. SHIREY, Clerk.

19. Report of committee on Nominations, adopted :

We your Committee on Nominations beg leave to nominate Elder J B Ferguson to preach the Introductory Sermon, Elder J C Jones alternate. Elder J E Bell to preach at 11 o'clock Saturday, Elder J B Huckabee alternate. B V Shirley to write Circular Letter.

W. B. TAYLOR, Chairman.

20. Report of Committee on Temperance, adopted :

We your Committee on Temperance beg leave to report as follows: From evidences, we are hopeful of great reform; but we would recommend our brethren to abstain from the use of intoxicating liquors as a beverage.

J. C. JONES, Chairman.

21. Called for report of Executive Committee, adopted :

The Executive Committee beg leave to report the following: That we have had two meetings, the first in June, at which the plan of operations was inaugurated; the second in July, when the following arrangement was made: Employed two brethren, to be paid the sum of one dollar (\$1) per day, to labor for the period of 30 days, or until the meeting of the Association. Brother J B Ferguson to labor in the destitute district on the eastern boundary, and brother G W Gravlee on the southern boundary. These brethren have reported progress to your Board. Brother Ferguson reports that he has labored nine (9) days in the field assigned him, and that he delivered ten sermons, etc. He earnestly recommends that field to the Committee as a very inviting one for missionary work. Brother Gravlee reports that he has labored three days in his field, delivered four sermons and baptized one. We earnestly recommend to the Association a more vigorous effort to prosecute this work in the future.

Respectfully submitted, D. G. KIRKLAND, Chairman.

22. Called for a more successful plan of mission work in the New River Association. The following was adopted :

In view of the fact that this Association claims to be a missionary body, and in view of the indifference and unfruitfulness of the churches composing this body, in missionary effort; therefore we, the ministers and laymen composing the same, mutually pledge ourselves to use our best efforts in our several churches to stimulate them to a

sense of duty on this subject. We further pledge ourselves to use our utmost efforts to raise as much money as we can from each church by the first day of next March for missionary purposes, to be placed in the hands of the Executive Board by the proper officer (the deacon of the church), for which he shall take a receipt. The Executive Board to employ a missionary as far as the means will justify, in the field they may think will accomplish most for the promotion of the Master's cause; subject, however, to the direction of the Association.

Adjourned to 8¹/₂ o'clock Tuesday morning. Prayer by Bro. Howell.

TUESDAY MORNING, SEPTEMBER 12th.

Met at the appointed hour. Prayer by bro. A. F. Bell.

23. Called for report of Treasurer. The former Treasurer being absent, no report was made.

24. The Moderator appointed the Clerk as Treasurer.

25. Called for report of Committee on Finance, adopted:

We your Committee on Finance beg leave to report as follows:—

Received from the churches—Minute Fund,	\$25 75
“ “ Associational Fund,	12 75
Total	————\$38 50

M. C. BOWLING, Chairman.

26. The Moderator appointed the following as Executive Board for the next year: D G Kirkland, Levi Lindsey, S Appling, A M Nuckols, Ira Griffin, W B Melton, H M Bell.

27. Called for report of Sabbath School Board, adopted:

Dear Brethren: Your Sabbath School Board would submit the following: You see from the minutes of last session, we, at as early a day as practicable, arranged appointments for Sabbath School mass-meetings, four on each fifth Sunday, for January and May; but owing to a mistake in regard to the fifth Sunday in May, there were some disappointments: but where those meetings were held, there was considerable interest manifested, and we feel some good was accomplished. We find six regular Baptist Sunday Schools in successful operation, and three mixed schools; all mainly due to the influence of said mass-meetings. We feel encouraged, and therefore would recommend the continuance of the Sunday School Board. We have on hand \$2 05 Sunday School money, collected at the mass-meeting held with Rocky Mound church. There was also a general mass-meeting at Fayetteville church on the fifth Sunday in July, from which we trust good will result.

28. A motion to adopt the S. S. Board prevailed.

29. The Moderator appointed the following brethren as the S. S. Board: J E Bell, M C Bowling, M Shirey, M Walters, W F Baker.

30. Miscellaneous business.

31. By motion, called for a report from the committee appointed to settle a difficulty between Mt. Joy and Mt. Zion churches. The secretary of said committee being absent, the report was deferred till the convening of the next Association.

32. The following resolution was adopted:

Resolved. That this body take under consideration and discuss the prerogative of Presbyteries, when called to constitute or dissolve a church. The subject was then discussed at some length by the brethren.

33. *Resolved.* That we have the Constitution, Articles of Faith and Rules of Decorum of this Association printed with the minutes of the

present session. Adopted.

34. The following resolution was unanimously adopted :

Resolved, That the thanks of this body are due and are hereby tendered to Shepherd church and vicinity, for their very kind and liberal hospitality to us during the present session. In this connection we are proud to be able to commend the marked good behavior and respectful attention of the congregation during the session of this body.

35. By motion, ordered that the Clerk retain \$10 for his services, then have as many copies of the Minutes printed as he can for the Minute fund and the remainder of the Associational fund; and reserve the usual number of Minutes for correspondence.

36. Read and corrected Minutes.

37. By motion, adjourned to meet with Mt. Olive church, Fayette county, on Saturday before the 2nd Sunday in September, 1877. Prayer by J. C. Jones.

J. B. HUCKABEE, Moderator.

A. M. NUCKOLS, Clerk.

The brethren sung a hymn and took the parting hand.

CIRCULAR LETTER.

To the Churches Composing the New River Baptist Association:

Our aim in this our annual address to you, will be to try to attain to a greater union of sentiment in relation to the Sacrament of the Lord's Supper, there being considerable difference of opinion as regards restricted communion; and believing that union is necessary to peace and prosperity, and that the Scriptures furnish sufficient evidence upon this subject, we thereto make our appeal. In order to be a partaker of the Lord's Supper, there are several things to be done: first, one must believe in the Lord Jesus Christ with all the heart. "If thou believest with all thy heart, thou mayest."—Acts 8: 36. This seems to us to be the leading idea of Scripture, and is prerequisite to baptism, as the above and following Scripture show. Mark 16: 16—"He that believeth and is baptized," etc. Acts 8: 36—"And the eunuch said, see, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest," etc. That baptism is essential to church membership, is clear, from Matt. 28: 19; Mark 16: 16; Acts 2: 41—"Then they that gladly received his word were baptized;" and 22: 16—"Why tarriest thou? arise, and be baptized," etc; and 16: 33—"And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway;" and 16: 15—"And when she was baptized, and her household," etc. The above Scriptures, whilst they show there is no church membership without baptism, also show that baptism, or a public acknowledgment of faith in Christ, is necessary to obey Christ; and is the first duty required of all the children of God, and, as it is the first, it must precede membership. Therefore, by public confession with the mouth, and submitting to baptism, church fellowship is gained, and consequently church membership. But we believe that almost all professed christians admit baptism necessary to membership; the material difference between us and them is, as to what baptism is; and believing, as we do, that a burial of the whole body in water is essential to baptism, (see Rom 6: 4: Col 2: 12—"Buried with him in baptism," etc.; that baptism must be administered by authority of the church—see Matt 28: 18-20, and Mark 16: 15, 16,) it therefore follows, that in order to become a member of the church of Christ, one must believe and be baptized (*i. e.* buried in baptism) by the au-

thority of a church of Christ: Church membership is necessary; and must precede the right of partaking of the communion emblems. As we find in Matt. 26: 17-21; Mark 14: 12-18; Luke 22: 7-16, that Jesus had assembled with his disciples to eat the Passover, it necessarily follows that there was organization, else the law of the Passover would have been violated, for no one in that law was authorized to prepare and preside over the Passover Supper except one who was the head of a family, and we see that Christ is the head of his church, and all true believers are his spiritual children. It therefore follows that on that occasion there was the head and family, the spiritual father and children, a family in thorough organization, partaking of the last emblematic Passover Supper, at which time he instituted His Supper. We also learn from the foregoing reference that there were none present when the Lord's Supper was instituted except the organic family (or the church of Christ), we would here ask all who favor free communion with all *so called* evangelical christians, this question: why did not Jesus Christ invite, or cause to be invited, all who had professed faith in him and had been baptized, to that Supper, so they could be present at the institution of the Lord's Supper, and be partakers of the same, thereby giving his church (in this remote age) an example to follow, if he intended all professed christians should commune together? Therefore, since he has given no such example, but on the contrary has confined the institution of the Supper to the membership of the church, we are bound to do so at this day, if we would follow his example and obey his precepts. It however may be claimed (by some) that the church was not organized until the day of Pentecost, but let us see; in the 18th chapter of Matthew we have a law given; first to members of the church how to proceed with personal offences, second to the church in the event the brother should fail to secure reconciliation, he must report to the church and the church must take the matter in hand, and if needs be, settle it by excluding the offending brother. Again, 1st chapter of Acts we find the church assembled; choosing and ordaining an apostle to fill the place of Judas, and who was afterward numbered with the eleven, showing their acts to be official. How could that be unless they were organized? But again, there is not one word to be found on record, from Christ or the Apostles, either in preaching or writing, to the churches, that even has the shadow of inference that the celebration of the Lord's Supper should be anything else than strictly and exclusively a *church act*. It therefore follows that, in order for any person to hold the right to partake of the emblems of the broken body and spilt blood of our Lord Jesus Christ, he must be a professed believer in Christ, and must have made application to the proper authorities; and submitted to baptism (immersion) at their hands, and then received by the actions of one of Christ's legally authorized churches into full membership of the same. It therefore follows that as communion (or the celebration of the Lord's Supper) is strictly a church act; that each church of Christ must for herself celebrate this Supper, in order to obey the command, "Do this in remembrance of me;" otherwise, she becomes a disobedient church. And as it belongs strictly to the church, it of necessity follows, that all of her members are religiously bound, on every occasion when the church celebrates the Lord's Supper, to take their seats around and partake of the same; unless providentially hindered, or there be charges against them by the church. And a failure by them so to do, either by neglect or refusal, makes them violators of the laws of our Lord Jesus Christ, and scripturally subject to the discipline of the church. Then since it is a church act, and devolves upon the church to celebrate it, and belongs to her members, it follows that none others but her members are entitled to commune at the table she spreads. And as it is with one, so it is with all. Therefore, hoping the foregoing thoughts may be of benefit to others,

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we offer them to your earnest consideration, praying the blessings of God upon them, dedicating them to the Baptist. J. B. HUCKABEE.

CONSTITUTION.

1. The Association shall be composed of members chosen by the different churches in our Union, who, on producing their letters, shall be entitled to seats.

2. The members thus chosen and convened shall be known as the **NEW RIVER BAPTIST ASSOCIATION**, which shall have the privilege to enact and carry out missionary purposes in all their bearings; yet so that churches and individual members are left free, and that giving or withholding shall not be a bar to fellowship.

3. To give churches the best advice she can in all matters of difficulty; and if the Union be broken between any of the sister churches, to inquire into the cause of the breach, and use her best endeavors to remove the difficulty; but if the breach cannot be repaired, to withdraw from any church or churches which she may look upon as being unsound in principle or immoral in practice, until the same can be reclaimed.

4. The churches in our Union shall transmit to every annual session of the Association a written communication specifying the names of their delegates, their number in fellowship, baptized, received by letter, restored, dismissed, excommunicated, and deceased, since the last session, which shall be read and minuted accordingly.

5. Every church in our Union shall be entitled to representation in the following manner: Each church shall be entitled to send three delegates and no more. Any church failing to represent herself as above prescribed, shall state her reasons at the next session.

6. Churches may be admitted into this Union, who petition by letter and delegates; and upon examination, if found orthodox and orderly, shall be received by the Association, which shall be manifested by the Moderator's giving the right hand of fellowship.

7. The Association thus formed, shall choose by ballot, a Moderator and Clerk, who shall serve one year.

8. Every query sent up to the Association by any church in the Union, shall be read and put to a vote by the Moderator whether it shall be debated; and if there be a majority for it, it shall be taken up and investigated; but if not, it shall be withdrawn, provided always that these be first considered which effect the union of the churches.

9. Voting shall be confined exclusively to the body in all acts respecting their internal concerns.

10. The Association shall not adjourn any session until she shall have finished all business on hand, except in extraordinary cases.

11. The minute of the Association shall be read and corrected, if necessary, and signed by the Moderator and Clerk, before the session rises.

12. The Association shall, in all cases, be governed by a majority of the members present.

13. Amendments to this Constitution may be made at any session of the Association, when a majority of its members present shall deem it necessary.

Articles of Faith.

1st. We believe there is one only living and true God; and there are three persons in the Godhead: the Father, the Son, and the Holy Ghost, and that these three are one.

2d. We believe the Scriptures of the Old and New Testament are the Word of God, and the only true rule of faith and practice.

3d. We believe in the doctrine of human depravity, that it disables man from keeping the Law of life; and that man's recovery and final salvation depends entirely upon the provision which Christ has made, and offered, upon the condition of faith.

4th. We believe in the doctrine of election, through sanctification of the Spirit, and belief of Truth.

5th. We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ.

6th. We believe that Saints shall persevere in grace, and not one of them finally fall away.

7th. We believe in the resurrection of the dead and general judgment, and that the joys of the righteous and the punishment of the wicked will be eternal.

As for Gospel Order: 1st. We believe that the visible church of Christ is a congregation of baptized believers, who have gained christian fellowship with each other, and have given themselves up to the Lord, and one another, and have agreed to keep up a Godly discipline according to the rules of the Gospel.

2d. We believe that Jesus Christ is the great head of the church, and only law-giver, and that the government is with the body, and is the privilege of each individual; and that the discipline of the church is intended for the reclaiming of the christians who may be disorderly either in principle or practice, and must be faithfully kept up for God's glory and the peace and unity of the churches.

3d. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and conscientiously do believe the true mode of baptism is immersion.

4th. We believe that none have a right to administer the ordinances but ministers of the Gospel, regularly ordained to that office.

5th. We believe that none but those regularly baptized have a right to participate in the Lord's Supper.

Rules of Decorum.

1. The Association shall be opened and closed by prayer.

2. To expedite business, committees may be appointed, at the discretion of the Association.

3. The Moderator shall be deemed judge of order and shall have a right to call to order at any time; and any brother not satisfied with his decision on any point of order, may appeal to the Association, on the same day, but at no other time.

4. Every motion made and seconded shall come under the consideration of the Association, except withdrawn by him who made it.

5. Every case taken up by the Association shall be decided or withdrawn before another shall be offered.

6. Every person who shall speak in debate shall rise from his seat and address the Moderator, and shall not be interrupted while speaking, unless he depart from the subject, or use words of personal reflection.

7. The Moderator, when addressed for leave to speak, shall signify the right of the applicant by naming him or otherwise.

8. No person shall speak more than twice on the same subject without leave of the Association.

9. No member shall be tolerated in any practice which tends to interrupt public speaking.

10. Any member wishing to retire, shall obtain permission from the Moderator.

11. The Moderator shall give the casting vote, and shall be entitled to the same privilege of speaking as any other member, provided he appoint another in his seat during the time.

12. The appellation of Brother shall be used in our address, one to another.

13. The names of delegates shall be called as often as the Association may direct.

14. Any member violating the above Rules, may be reproved as the Association thinks proper, only on the day the offence shall have occurred.

Statistical Table of the New River Baptist Association.

Associational Fund	Minute Fund	Total	Died	Restored	Excluded	Dismissed by Letter	Received by Letter	Baptized	Sabbath meetings	Post Offices.	Pastors.	Churches.	Names of Delegates.
1 00	50 1	63 1	1	1	4	1	1	2	1	Fayette C. H.	J E Bell	Shady Grove	W F Kirkland, Jos Gibson, N B McGlathery
75	50 1	51 1	1	1	1	1	1	2	2	"	J C Jones	Mt. Pleasant	D G Kirkland, J W White, H Anderson*
75	50	49 1	1	1	1	1	1	3	3	"	J E Bell	Shepherd	G W Gravelle, J Savage*, G J Collins
50	75	35	2	5	2	2	1	1	2	"	E Howell	Chappel Hill	W Holman, W W Sanders, G W Ashcraft
25	50	72 1	1	1	1	2	1	2	2	"	B V Shirley	Pilgrims' Rest	W E Cain, F M Terby*, A T Rushing
50	50	33 1	1	2	4	1	1	3	3	Beaver Dale	N J Dyer	New Bethel	John Belk*, G W Richards, W G Fowler
10	2 10	31 1	1	2	2	1	8	3	4	Palo	J B Huckleabee	Fayetteville	J E Bell, M Walters, A M Nichols
10	10	34 1	1	1	2	1	4	4	4	Fayette C H	J E Bell	Rocky Mount	H T Windham, E D Rushing, S S Bobo*
15	1 15	108 2	108	1	3	3	2	4	4	Palmetto	J M Chism	Concord	Walter Papason, W B Melton, T H Davis
25	75	16	16	1	1	1	3	3	4	Beaver Dale	N J Dyer	Double Branches	J N Ashcraft, W H Brown*, J M Dathron
Second District.													
50	50	22 1	22	1	1	3	3	1	1	Handy	J B Ferguson	Philadelphia	J B Ferguson, P M Newton, A J Newton*
100	25 1 00	58 1	58	1	1	11	11	3	3	Fayette C H	J C Jones	Vernon	M Morris*, J H Wade, Sam Hollingsworth
100	1 00	92 2	92	1	1	2	2	1	1	"	B V Shirley	Mt. Olive	B V Shirley, J C Jones, Wm L Jones*
45	00	44 1	44	1	1	10	10	2	2	Palo	J B Huckleabee	Mt. Joy	J B Huckleabee, M Shirey, M C Bowling
25	50	53 1	53	1	1	4	4	4	4	Fayette C H	B V Shirley	Hopewell	T Lyons, J Sargent, H Harris*
70	50	88 1	88	1	3	11	11	10	11	"	J C Jones	Harmony Grove	J P (Thamless), J L McGaha, J M Spain
50	00	108 2	108	2	1	24	24	2	2	Mont Calm	E T Atkins	Macedonia	E T Atkins, A A Smith
50	00	25 1	25	1	1	2	2	9	9	Oak Grove	E L Westbrook	Lebanon	W A Weeks, C M Weeks, W B Taylor
1 00	00 1	89 2	89	2	1	7	7	2	2	Palo	J B Huckleabee	Mt. Lebanon	C C Baker, F M Cain, Sam Applying

Names of Delegates.
Absentees marked thus*

Churches.

Pastors.

Post Offices.

Associational Fund
Minute Fund
Total
Died
Restored
Excluded
Dismissed by Letter
Received by Letter
Baptized
Sabbath meetings